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concealed treasures, the (mythical) witches' carnivals, which are disguised recollections of ancient orgiastic rites, ceremonies of mourning, of rain-making, of agriculture, the conjurations of lovers, of enemies, remedial usages, etc. Here is offered a new explanation of the effect upon supernatural beings of human nakedness, as in the story of Urvaçi; the writer connects the displeasure of the Apsaras with a belief still found in German folk-lore, that spirits may be exorcised by the sight of a part of the naked human body; this is related to a certain unseemly gesture (and, it may here be added, a certain English popular expression). Weinhold remarks that the true significance of the German usages could not be exhibited independently of the ethnological parallels.

Dr. Čenek Zíbrt is the well-known author of precious works containing a record of Bohemian folk-life in its various departments. Leaving to a future occasion the review of these volumes, already promised, we must content ourselves here with noticing the contribution to description of peasant art made by him in an account of the Bohemian peasant's house, in a separate impression extracted from the General Report of the Exposition (*Landes-jubiläums-austellung*) held in Prague, during the year 1891, but of which the official report has been published in the present year. The pamphlet, entitled "*Das böhmische Bauernhaus*," describes and excellently illustrates the building devoted to the reproduction of such a house, the interior chambers, with figurines and furniture, the tables, glasses, chests, and minor articles, such as butter-moulds, apparatus for obtaining fire, wooden locks, and official ornaments. An article on Bohemian embroidery is added by Renáta Tyršová, and gives a most agreeable idea of the spirit, beauty, and free fancy of the aprons, headdresses, belts, neckbands, etc. It is pleasant to know that this exhibition was visited and admired especially by hundreds of thousands of pilgrims from all parts of Bohemia, who, themselves belonging to the ranks of the people, carried away an awakened admiration and interest for their national productions. If folk-art is dying out, and is temporarily replaced by a formal and pretentious art of culture, often far less noble and truthful, it is something to know that it will find a place in collections where, like the artistic productions of antiquity, it will be able to teach its lessons, and exert a salutary influence for all time to come.

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2. **The American Antiquarian.** (Good Hope, Ill.) Vol. XVIII. No. 3, May-June, 1896. East India folk-lore. Adventures of the Bramin Kala-Sarma. T. W. KNOX. — Folk-lore on stone. E. M. CESARESCO. — Astronomical symbols in

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6. **Blackwood's Magazine.** (London.) October, 1896. A Samoan elopement. A. MAHAFFY.

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